

UVODNIK

KAJ TRANSFORMIRATI? IZOBRAŽEVANJE ODRASLIH, TRAJNOSTNI RAZVOJ IN OKOLJSKA GIBANJA

V današnji geološki dobi, to je antropocen, so antropogeni procesi – naraščajoči vplivi človeških aktivnosti na Zemljo in atmosfero – ključni dejavnik, ki učinkujejo na planetarno dobrobit (Burns, 2018; Decuyper et al., 2019; Lange, 2018; Wals in Benavost, 2017). Globalno segrevanje Zemlje je posledica povečane vsebnosti ogljikovega dioksida (CO₂) in drugih toplogrednih plinov, ki se v ozračje sproščajo zaradi človekovih dejavnosti. Z naraščajočo okoljsko krizo se povečuje verjetnost nepovratnih negativnih vplivov tako na živo in neživo naravo (npr. dvig morske gladine, taljenje ledu in ledenikov, zakisljevanje oceanov, izguba biotske raznovrstnosti, poplave, suše) kot ljudi (npr. pomanjkanje pitne vode, lakota, migracije, konflikti) (UN Environment, 2019).

Eden izmed odgovorov na naraščajočo okoljsko krizo, h kateremu so pristopile države pod okriljem Združenih narodov, je leta 2015 sprejeti *Pariški sporazum*, to je prvi univerzalni in pravno zavezujoči globalni podnebni sporazum, ki ga je do zdaj ratificiralo 189 držav. Njegov temeljni cilj je globalni odziv na nevarnost, ki grozi zaradi spremembe podnebja, in sicer da se dvig povprečne globalne temperature ohrani znatno pod 2 °C v primerjavi s predindustrijskim obdobjem oziroma da se nadaljujejo prizadevanja, da se dvig temperature omeji na 1,5 °C v primerjavi s predindustrijskim obdobjem, zavedajoč se, da bi se s tem znatno zmanjšali tveganja in učinki sprememb podnebja (UN, 2016, str. 5). Drug izmed globalnih odzivov prihaja prek mobilizacije več kot šest milijonov mladih, ki so se združili v gibanju *Podnebni štrajk* pod vodstvom švedske okoljske aktivistke Grete Thunberg, z jasno zahtevo po takojšnjem ukrepanju v boju proti podnebnim spremembam, saj »hiša že gori« (Ollis, 2020; Reid, 2019). Tretjega izmed globalnih odzivov bi lahko prinesla aktualna pandemija covida-19, saj se je, vsaj v prvem valu pandemije, vpliv človeka na okolje, to so onesnaževanje in emisije toplogrednih plinov, opazno zmanjšal (npr. Khan et al., 2021; Rupani et al., 2020), kar navdaja z upanjem, da je okoljske spremembe možno doseči. A ob več kot letu dni trajajoči pandemiji se zdi vse manj verjetno, da nam bo »odločni preskok v obnovljive vire in ekološko vzdržno ekonomijo« (Dolar, 2020, str. 26) dejansko tudi uspel, saj so se različne industrije že prilagodile novi realnosti.

Tudi področje izobraževanja in posebej izobraževanja odraslih, od globalne do lokalne ravni, ni ostalo imuno za vprašanja, ki jih sprožajo podnebne spremembe in globalna

okoljska kriza. Nasprotno. Mobilizacija izobraževanja za potrebe reševanja okoljskih izzivov ni nič novega, saj tovrstna prizadevanja opazimo že konec 19. stoletja v izobraževanju za ohranjanje narave, v 60. letih 20. stoletja se pojavi okoljsko izobraževanje/okoljsko izobraževanje odraslih, o trajnostnem izobraževanju se govori od vrha o okolju v Riu leta 1992 dalje, danes pa sta v ospredju okoljsko in trajnostno izobraževanje ter izobraževanje za trajnostni razvoj (Lange, 2018; Wals in Benavot, 2017). Izobraževanje za trajnostni razvoj je danes na globalni ravni spodbujeno predvsem na podlagi ciljev trajnostnega razvoja, ki so jih sprejeli Združeni narodi, da bi ustvarili pravičnejšo globalno družbo. Prva agenda ciljev trajnostnega razvoja, to je *Millennium Development Goals and the Education for All*, je bila sprejeta leta 2000, vključevala je osem ciljev, ki naj bi jih dosegli do leta 2015. Druga, trenutno aktualna agenda, to je *Transforming Our World: The 2030 Agenda for Sustainable Development*, pa je bila sprejeta septembra 2015 in vključuje 17 ambicioznih ciljev, ki naslavljajo tri prevladujoče razsežnosti trajnosti: ekonomsko, družbeno in okoljsko. Te cilje trajnostnega razvoja (CTR) naj bi dosegli do leta 2030, pri tem pa naj bi pomembno vlogo imelo prav izobraževanje, saj je CTR 4 – to je zagotavljanje vključujočega in pravičnega kakovostnega izobraževanja ter spodbujanje vseživljenjskega učenja za vse – bistven za doseg trajnosti (Benavot, 2017; Boeren, 2019; Burt, 2019; Komatsu idr., 2020; Orlović Lovren in Popović, 2018; Schreiber-Barsch in Mauch, 2019).

A CTR niso neproblematični, saj temeljijo na dveh v osnovi nezdružljivih filozofijah, to sta zavezanost kapitalizma k nadaljnji gospodarski rasti na eni strani ter spoštovanje planetarnih omejitev in transformacija sveta na drugi (Wulff, 2020). Zdi se, da podobni logiki sledi tudi *Evropski zeleni dogovor* (Evropska komisija, 2019) – ta naj bi pomagal narediti Evropo podnebno nevtralnno do leta 2050 –, ki pri preoblikovanju gospodarstva stavi na spremembe, inovacije in rast (globalno konkurenčnost, tranzicijo v zelena delovna mesta in digitalizacijo). V nasprotju z »zelenim kapitalizmom« pa se npr. zagovorniki koncepta *odrast* (npr. Liegey in Nelson, 2020; Plut, 2019; Živčič, 2015), ki se je začel razvijati že v 70. letih 20. stoletja, svojo celostno podobo pa pridobil na prvi konferenci o odrasti v Parizu leta 2008, raje zavzemajo za ohranjanje kakovostnega življenja ob hkratnem zmanjševanju porabe materialov, surovin in mnogoterih pritiskov na okolje v okviru planetarnih danosti ter, v nasprotju z modelom gospodarstva, temelječem na rasti, z odrastjo ponujajo družbeno in ekosistemsko alternativo tako liberalnemu kot zelenemu kapitalizmu. Skratka, razbliniti je treba iluzijo, da je lahko gospodarski svetovni red, ki temelji na permanentni rasti in maksimiranju dobička, vzdržen za okolje, in si zastaviti vprašanje, kot so to storili Komatsu idr. (2020), kako današnje izobraževanje prispeva k ohranjanju in reproduciranju te iluzije.

Okoljsko in trajnostno izobraževanje lahko poteka v različnih kontekstih (Lange, 2018): tako v sistemu formalnega izobraževanja kakor tudi kot neformalno izobraževanje in informalno/priložnostno učenje v civilni družbi – v nevladnih organizacijah, prek družbenih gibanj in socialnih medijev –, na delovnem mestu (gl. Lemmetty in Collin, 2020) ter prek strokovnih združenj in sindikatov (gl. Clarke in Lipsig-Mummé, 2020).

V osnovi lahko razlikujemo med dvema pristopoma do okoljskega in trajnostnega izobraževanja. Prvi se osredotoča na izobraževanje, ki si prizadeva oblikovati določeno okoljsko znanje, spretnosti, naravnosti, tehnološke rešitve ipd., ki lahko vodijo do sprememb v okoljskem vedenju in ravnanju ljudi (npr. recikliranje, ohranjanje vode, zmanjšanje emisij toplogrednih plinov), a ohranja »status quo« glede družbenega, ekonomskega in političnega sistema. Drugi se osredotoča na izobraževanje, katerega cilj je oblikovati refleksivnega in odgovornega državljana, ki je zmožen samostojnega odločanja in ravnanja v skladu z načeli in vrednotami trajnostnega razvoja (npr. učenje o naravi odnosov med ljudmi in planetom, ki vodi k spopadanju s temeljnimi vzroki uničujočega upravljanja okolja) ter si prizadeva za spremembo obstoječih odnosov in struktur moči. Ta dva pristopa avtorji opisujejo z različnimi opredelitvami: kot »instrumentalni« in »emancipatorni« pristop (Wals in Benavot, 2017), kot »konservativni« in »radikalni« pristop (Griswold, 2017) ali kot »plitki« in »globoki« ekološki model izobraževanja (Misiaszek, 2012).

Raziskave na eni strani kažejo, da ima izobraževanje pomembno vlogo pri obravnavanju in reševanju okoljskih izzivov, saj vodi do večje občutljivosti za okoljska vprašanja, kakor tudi do prookoljskega političnega ravnanja (npr. do podpore okoljskim politikam, glasovanja za zelene stranke, udeležbe v okoljskem aktivizmu), osebne transformacije (npr. spremembe življenjskega sloga), pa tudi širših prookoljskih družbenih sprememb (gl. npr. Cordero idr., 2020; Gal in Gan, 2020; Moyer in Sinclair, 2020; Seddon, 2016; Wals in Benavot, 2017). Na drugi strani kritiki poudarjajo, da četudi ima izobraževanje pomembno vlogo pri oblikovanju posameznikovega dojemanja klimatskih sprememb, slednje ne vodi nujno do sprememb v posameznikovem ravnanju, da naloga izobraževanja ni reševanje okoljsko-družbenih problemov – v CTR je izobraževanje zastavljeno instrumentalno (prim. Mikulec, 2018), vedno v službi napredka pri doseganju drugih CTR – ter da agenda izobraževanja za trajnostni razvoj zgolj podpira obstoječi neoliberalni kapitalistični sistem ter ne spreminja odnosov moči in struktur zatiranja v družbi (gl. npr. Elfert, 2019; Gadotti, 2008; Ireland, 2018; Komatsu idr., 2020; Reid, 2019; Zaval in Cornwell, 2017).

Zdi se, da je v osrčju okoljskega in trajnostnega izobraževanja transformacija (Burns, 2018; Clover idr., 2013; Elfert, 2019; Misiaszek, 2016; Schreiber-Barsch in Mauch, 2019; Walters, 2018), pri čemer ostaja odprto vprašanje, kdo, kaj in v kakšnem obsegu naj bi se transformiral. Eno izmed ključnih vprašanj okoljskega in trajnostnega izobraževanja se torej glasi: Kaj je treba transformirati in kaj ohraniti (prim. Wals idr., 2017)?

Pri raziskovanju tega vprašanja se lahko opremo na teorije transformativnega učenja, ki imajo svojo bogato tradicijo prav na področju izobraževanja odraslih. Kot ugotavlja Lange (2019), lahko razlikujemo med tremi pristopi transformativnega učenja, ki spodbujajo (1) individualno spremembo na mikroravni, (2) transpersonalno in organizacijsko spremembo na mezoravni ter (3) družbeno spremembo na makroravni. Prvi pristop izhaja iz teorije transformativnega učenja Jacka Mezirowa (1991) in se nanaša na spremembo perspektive, to je na sistem nekritično prevzetih prepričanj, da bi postali bolj inkluzivni, odprti, emocionalno zmožni spremembe in reflektivni, da bi ustvarili prepričanja in mnenja, ki so bolj resnična in upravičena. Poudarek je na spremembi posameznika – spremembi njegovega

svetovnega nazora, vedenja, epistemologije in ontologije (Hoggan, 2016) –, ki temelji na kogniciji in racionalnosti posameznika oz. na zmožnosti kritične refleksije, brez katere tudi ni transformativnega učenja (Fleming idr., 2019). Drugi pristop izhaja iz analitične globinske psihologije Carla Gustava Junga in organizacijske transformativne teorije, pri čemer se transformacija nanaša na temeljno spremembo posameznikove osebnosti, ki vodi k celovitosti sebstva. Je transpersonalna, saj spodbuja povezanost posameznikovega sebstva z ostalo živo in neživo naravo. Ta teorija transformativnega učenja sega onkraj racionalnosti v domeno čustev, simbolov in imaginacije. Tretji pristop izhaja iz del Paula Freireja (2005) in se osredotoča na družbene spremembe na makroravni. Transformativno učenje tukaj poteka kot ozaveščanje (*conscientização*), to je proces, v katerem učeči se razvijajo zavedanje o ekonomskih, tehnoloških, političnih, kulturnih strukturah v družbi, ki prispevajo k neenakosti in zatiranju, pri čemer je bistveno, da učeči se reflektirajo svoj svet in ga tako tudi spremenijo, kar prinese osvoboditev tako na osebni kot družbeni ravni. Ozaveščanje torej poteka prek »praxis«, z združitvijo akcije (delovanja) in refleksije (mišljenja). Za tovrstno izobraževanje je prav tako ključno, da poleg kritike različnih oblik zatiranja gradi na viziji, upanju in utopiji o možnem boljšem svetu, s čimer se izogne fatalistični neoliberalni agendi, ki zanika možnosti drugačnega sveta (Ireland, 2018). Okoljsko in trajnostno izobraževanje, ki ga je navdihnil Freire, se danes razvija v gibanju za ekopedagogiko predvsem v Latinski Ameriki. To izobraževanje si prizadeva za spremembo obstoječih človeških, družbenih in okoljskih odnosov ter spodbuja kolektivno ekopismenost in planetarno državljanstvo v nasprotju z neoliberalno globalizacijo in imperializmom (Gadotti, 2008, 2011; Kahn, 2010; Misiaszek, 2012, 2016). Sem sodijo tudi okoljsko naravnana družbena gibanja po vsem svetu, ki si prek kolektivne akcije in z generiranjem novega znanja prizadevajo za družbeno-okoljske spremembe in okoljsko pravičnost (npr. Burt, 2019; Clover idr., 2013; Kahn, 2010; Ollis, 2020; Walters in von Kotze, 2019).

Pri raziskovanju trajnostnega razvoja in transformativnega učenja se pojavlja tudi četrti pristop, to je *transformativno trajnostno izobraževanje*, ki stavi na odnosno razumevanje trajnostnega razvoja – ta v ospredje postavlja način bivanja in vedenja, v katerem smo vsi/vse v medsebojnem odnosu in medsebojno povezani – ter prevpraševanje temeljnih ontoloških, epistemoloških in kozmoloških korenin naših družb (Burns, 2018; Lange, 2018, 2019).

V tokratni tematski številki *Andragoških spoznanj*, ki zajema šest tematskih člankov, avtorice in avtorji razmišljajo o izzivih trajnostnega razvoja, okoljskega in trajnostnega izobraževanja, okoljskih gibanjih, transformaciji in izobraževanju odraslih z vidika različnih teoretskih perspektiv in metodoloških pristopov.

Avtorice Elizabeth A. Lange, Joy Kcenia Polanco O'Neil in Katie E. Ross v članku *Izobraževati med veliko transformacijo: odnosnost in transformativno trajnostno izobraževanje* razpravljajo o tem, kako so posamezniki in družbe, potopljeni v ločevalno paradigmo, temelječo na tehnoloških industrijskih vrednotah zahodne evrocentrične kulture, nehoti uničujoči, ker ne zaznajo relacijske narave našega univerzuma, pri čemer pokažejo, da obstoječi procesi učenja in izobraževanja, vključno s trajnostnim izobraževanjem, še naprej reproducirajo ločevalno paradigmo. V nasprotju s slednjo avtorice zagovarjajo odnosno

paradigmo, to je odnosne načine spoznavanja in bivanja, ki terjajo transformacijo zahodnih prepričanj o kozmologiji, načinih bivanja, etiki in epistemologiji, ter tako nakažejo implikacije morebitne svetovnonazorske transformacije za izobraževalce in izobraževalne procese, zlasti v okviru transformativnega trajnostnega izobraževanja.

Shirley Walters in Astrid von Kotze v članku *Razlogi za ekofeministično ljudsko izobraževanje v času COVID-19* prav tako pišeta o nujnosti radikalne transformacije sveta, izhajajoč iz teoretskega okvira ekofeminizma, ki obravnava vprašanja patriarhata, kapitalizma in degradacije okolja. Na podlagi kritične analize zdravstvenega tečaja za ženske v Republiki Južni Afriki, ki je avtoricama služil kot študija primera ljudskega izobraževanja (*popular education*) v času covid-19, razpravljata o tem, kako bi se moral spremeniti kurikulum, da bi bilo pridobljeno znanje za udeležence resnično koristno za transformativno spremembo. Ob identificiranih principih ekofeminizma za izobraževalce avtorici skleneta, da so elementi, ki se neposredno nanašajo na življenje udeležencev (npr. prehranska varnost, voda), tisti, ki lahko izzovejo prevladujoče dojemanje narave kot »stvari« ter vzpostavijo dojemanje narave kot kompleksnega in medsebojno povezanega ekosistema.

Lauren Spring in Darlene Clover v članku *Muzeji, socioekološko razmišljanje in aktivistične pedagogike domišljije* preučujeta vlogo muzejev v trenutni okoljski krizi kot tistih institucij, ki so zelo pomembne, a v literaturi o okoljski krizi vse prevečkrat prezrte, čeprav lahko pomembno pripomorejo k reševanju vprašanj okoljske pravičnosti in okoljskega izobraževanja odraslih ter prispevajo k vseživljenjskemu učenju. Avtorici na eni strani pokažeta, kako so se in se še danes muzeji ukvarjajo s prakso »monokulturnega« (netrajnostnega) mišljenja, ki ohranja patriarhalno kapitalistični neoliberalni ustroj in vizijo binarne delitve moči, prevlade in nadzora med človeškim in nečloveškim, a na drugi strani opozarjata, da vse več muzejev danes spreminja svoje pristope. Na podlagi analize primerov iz Kanade avtorici pokažeta, da muzeji s svojim intencionalnim ravnanjem pri reševanju okoljskih vprašanj lahko ustvarjajo »opozicijske poglede«, ki delujejo kot vzgojni prostori odpora za doseganje družbeno-okoljskih sprememb.

Siniša Kušić in Renata Hasel v članku *Kompetence učiteljev za implementacijo trajnostnega razvoja v okviru izobraževanja odraslih* izpostavita pomen učiteljevih kompetenc za trajnostni razvoj v izobraževanju odraslih ter v empirični študiji, opravljeni na vzorcu učiteljev, ki delajo v institucijah izobraževanja odraslih na Hrvaškem, preučujeta, ali imajo učitelji ustrezne kompetence za implementacijo trajnostnega razvoja v proces poučevanja. Avtorja ugotavljata, da učitelji sicer kažejo pozitivno naravnost do trajnostnega razvoja, a imajo slabše znanje o konceptih trajnostnega razvoja ter le delno obvladajo potrebne kompetence za implementacijo trajnostnega razvoja v izobraževalni proces pri poučevanju odraslih.

Tadej Košmerl v članku *Od kolonialnega učenja do izobraževanja za trajnostni razvoj: pregled izbranih konceptov izobraževanja o globalni soodvisnosti* analizira nekatere temeljne koncepte medvladnih organizacij, predvsem UNESCO in OECD, na področju izobraževanja, kot so globalno izobraževanje, globalno učenje, izobraževanje za globalno državljanstvo, izobraževanje za razvoj in izobraževanje za trajnostni razvoj. Ob tem

ugotavlja, da tovrstni izobraževalni koncepti na eni strani povzročajo vrsto terminoloških in konceptualnih nejasnosti, na drugi pa se v zadnjem desetletju v vseh bolj poudarjajo okoljski izzivi in trajnostni razvoj, organizacije, ki uporabljajo in razvijajo posamezne koncepte, pa jih zdaj postavljajo v kontekst ciljev trajnostnega razvoja. Ob slednjih pa avtor izpostavlja, da ti niso radikalna alternativa sistemom, ki so nas pripeljali do trenutne okoljske krize, ampak prej poskus njihove prilagoditve na način, ki naj bi omogočil (oz. celo pospešil) nadaljnji gospodarski razvoj.

Nevenka Bogataj v članku *Vzgoja in izobraževanje za trajnostni razvoj širi razumevanje javnega interesa v izobraževanju odraslih* razpravlja o potrebi po vključitvi okoljskih tem v izobraževanje odraslih v Sloveniji na način, da vzgoja in izobraževanje za trajnostni razvoj postaneta del celovitejše systemske zasnove, javnega interesa politike ter del širših strateških prioritet države. Avtorica analizira tri vidike izobraževanja odraslih za trajnostni razvoj – sistemsko podporo, raziskovalne podlage in izobraževalno ponudbo – ter ugotavlja, da izobraževanje odraslih za trajnostni razvoj vsebuje potencial za rekonceptualizacijo zasnove izobraževanja odraslih iz ekskluzivne in na primanjkljajih utemeljene paradigme v vključujočo in na potencialih ter prednostih utemeljeno paradigmo.

Poleg tematskih člankov pričujoča številka vključuje tudi dva odprta članka, poročilo, dve knjižni recenziji ter dva spominska zapisa.

Urška Gačnik in Jernej Kovač v članku *Proučevanje mnenj o izobraževanju starejših oseb na kulturno-umetniškem področju* na vzorcu starejših, ki bivajo v domovih za starejše v Mariboru, ugotavljata, da se velika večina starejših oseb zaveda pomena izobraževanja na kulturno-umetniškem področju ter da moški in osebe z višjo stopnjo pridobljene izobrazbe pripisujejo izobraževanju na kulturno-umetniškem področju večji pomen. V članku *Učenje na delovnem mestu v kontekstu visokošolskega praktičnega usposabljanja: primer turizma* Marija Rok preučuje učenje na delovnem mestu na primeru praktičnega usposabljanja študentov v visokošolskih programih na področju turizma v Sloveniji ter na podlagi opravljene analize obstoječih sistemov razvije nov model praktičnega usposabljanja v turističnem sektorju z identifikacijo ključnih indikatorjev kakovosti tovrstnega sistema.

V poročilu *Uporabnost spletne strani Teacher's Climate Guide za samoizobraževanje andragogov in načrtovanje izobraževanja odraslih o okoljski problematiki* Andraž Fink poroča o vsebinah spletne platforme *Teacher's Climate Guide*, ki lahko pomeni kakovosten vir za razvoj različnih oblik izobraževanja odraslih, povezanih z razumevanjem okoljske problematike. Sledita dve recenziji knjig: *Environmental and Animal Abuse Denial: Averting Our Gaze*, ki jo je pripravil Tadej Košmerl, in *Starost II: Biti v svetu*, ki jo je pripravila Dušana Findeisen. Številko zaključujeta zapisa Sonje Kump in Zorana Jelenca v spomin Sabini Jelenc Krašovec – urednici Andragoških spoznanj, profesorici Oddelka za pedagogiko in andragogiko, raziskovalki izobraževanja odraslih, dragi kolegici, ki jo bomo ohranili v naših srcih in spominih.

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EDITORIAL

WHAT SHOULD TRANSFORM? ADULT EDUCATION, SUSTAINABLE DEVELOPMENT AND ENVIRONMENTAL MOVEMENTS

In today's geological epoch of the Anthropocene, anthropogenic processes – the increasing impacts of human activities on the Earth and the atmosphere – are a key factor influencing the well-being of the planet (Burns, 2018; Decuypere et al., 2019; Lange, 2018; Wals & Benavost, 2017). Global warming is the consequence of the increased amount of carbon dioxide (CO₂) and other greenhouse gases released into the atmosphere due to human activities. The growing environmental crisis increases the likelihood of negative irreversible impacts on both living and non-living nature (e.g., rising sea levels, melting ice and glaciers, acidification of the oceans, loss of biodiversity, floods, droughts) and humans (e.g., lack of drinking water, hunger, migrations, conflicts) (UN Environment, 2019).

One of the responses to the growing environmental crisis has been the *Paris Agreement*, an agreement under the auspices of the United Nations that has been accepted by many countries. Adopted in 2015 and ratified by 189 states so far, it is the first universal and legally binding global climate agreement. Its fundamental goal is to ensure a global response to the threat posed by climate change, namely, to keep the rise in average global temperature well below 2 °C in comparison with the pre-industrial period and to continue efforts to limit the rise in temperature to 1.5 °C in comparison with the pre-industrial period; this would significantly reduce the risks and impacts of climate change (UN, 2016, p. 5). Another global response comes in the form of the more than six million young people who have mobilized and joined the *Strike for Climate* movement led by Swedish environmental activist Greta Thunberg. These young people have urgently demanded immediate action in combatting climate change, because “the house is already on fire” (Ollis, 2020; Reid, 2019). The third global response may be part of the current Covid-19 pandemic: at least during its first wave, we have seen the human impact on the environment in the form of pollution and greenhouse gas emissions decrease noticeably (e.g., Khan et al., 2021; Rupani et al. 2020), which gives us hope that environmental change is achievable. However, more than a year after the pandemic began, it seems less and less likely that a “decisive shift towards renewable resources and an ecologically sustainable economy” (Dolar, 2020, p. 26) will in fact take place, with various industries already adapting to the new reality.

The field of education and adult education, from the global to the local level, has not remained immune to the problems caused by climate change and by the global environmental crisis. The mobilization of education for the needs of solving environmental challenges is nothing new. Such efforts have been observed since the end of the 19th century (in nature conservation education), in the 1960s (in the environmental education and environmental adult education of that decade), since the Rio Summit of 1992 sustainability education has been discussed, and today environmental and sustainable education and education for sustainable development have taken centre stage (Lange, 2018; Wals & Benavot, 2017). Today, education for sustainable development is promoted at the global level primarily by means of the sustainable development goals adopted by the United Nations in order to create a more just global society. The first agenda for the goals of sustainable development, *Millennium Development Goals and the Education for All*, was adopted in 2000 and included eight goals that were to be reached by 2015. The second, current and ongoing agenda, *Transforming our World: The 2030 Agenda for Sustainable Development*, was adopted in September 2015. It includes 17 ambitious goals addressing the three predominant aspects of sustainability: economic, social and environmental. These sustainable development goals (SDGs) should be reached by 2030, and education is to play an important. SDG 4 – ensuring inclusive and equitable quality education and promoting lifelong opportunities for all – is central to achieving sustainability (Benavot, 2017; Boeren, 2019; Burt, 2019; Komatsu et al., 2020; Orlović Lovren & Popović, 2018; Schreiber-Barsch & Mauch, 2019).

However, the SDGs pose a problem because they are based on two incompatible philosophies: capitalist commitment to economic growth on the one hand and respect for the planet's resources and limits as well as a commitment to transforming the world on the other (Wulff, 2020). The European Green Deal (European Commission, 2019), striving for a climate neutral Europe by 2050, seems to follow a similar type of logic by basing economic transformation on change, innovation, and growth (global competitiveness, creating green jobs, digitalisation). In contrast with eco-capitalism ("green capitalism"), for example, proponents of *degrowth* (e.g., Liegey & Nelson, 2020; Plut, 2019; Živčič, 2015), which started developing in the 1970s and had its first international conference in Paris in 2008, stand for retaining a quality of life while reducing the use of materials, resources, and various other forms of environmental exploitation. In contrast with the growth-based economic model, degrowth offers society and the ecosystem an alternative to both liberal and green capitalism. In short, it is vital to shatter the illusion that the economic world order based on permanent growth and maximised profits is environmentally sustainable and to ask, as Komatsu et al. (2020) do, how modern education contributes to maintaining and reproducing this illusion.

Environmental and sustainable education can take place in different contexts (Lange, 2018): in the formal education system as well as in non-formal education and informal learning in civil society – in NGOs, through social movements, and via social media – in the workplace (see Lemmetty & Collin, 2020), and through professional associations and unions (see Clarke & Lipsig-Mummé, 2020).

We can distinguish between two main approaches to environmental and sustainable education. The first approach focuses on education that seeks to develop environmental knowledge, skills, attitudes, technological solutions, etc., which can lead to changes in environmental behaviour and human behaviour (e.g., recycling, water conservation, reducing greenhouse gas emissions), but maintains the status quo in the existing social, economic, and political system. The second focuses on education and aims to create a reflective and responsible citizen who is capable of independent decision-making and acting in accordance with the principles and values of sustainable development (e.g., learning about the nature of human-planet relations and thus dealing with the root causes of destructive environmental governance) and seeks to change existing relationships and power structures. These two approaches have been given different names by various authors: an “instrumental” and “emancipatory” approach (Wals & Benavot, 2017), a “conservative” and “radical” approach (Griswold, 2017), or a “shallow” and “deep” ecological model of education (Misiaszek, 2012).

Research, on the one hand, shows that education plays an important role in addressing and solving environmental challenges, as it leads to greater sensitivity to environmental issues as well as to pro-environmental policy actions, personal transformation (e.g., changes in one’s lifestyle), as well as wider environmentally-friendly social changes (e.g., Cordero et al., 2020; Gal & Gan, 2020; Moyer & Sinclair, 2020; Seddon, 2016; Wals & Benavot, 2017). On the other hand, critics point out that while education plays an important role in shaping an individual’s perception of climate change, it does not necessarily lead to change in individual behaviour, that education is not about solving environmental and social problems – in the SDGs education is set out as an instrument (cf. Mikulec, 2018) always in service of achieving other SDGs – and that the education agenda for sustainable development merely supports the existing neoliberal capitalist system and does not change power relations and structures of oppression in society (e.g., Elfert, 2019; Gadotti, 2008; Ireland, 2018; Komatsu et al., 2020; Reid, 2019; Zaval & Cornwell, 2017).

Since it appears that the matter of transformation is what lies at the heart of environmental and sustainable education (Burns, 2018; Clover et al., 2013; Elfert, 2019; Misiaszek, 2016; Schreiber-Barsch & Mauch, 2019; Walters, 2018), the question remains open who, what and should be transformed, and to what extent? One of the key questions of environmental and sustainable education, then, is: What needs to be transformed and what needs to be sustained (cf. Wals et al., 2017)?

In researching this question, we can draw on theories of transformative learning, which have a rich tradition in the field of adult education. As Lange (2019) notes, we can distinguish between three transformative learning approaches that promote (1) individual change at the micro level, (2) transpersonal and organizational change at the meso level, and (3) social change at the macro level. The first approach stems from Jack Mezirow’s (1991) transformative learning theory and refers to perspective transformation – that is, to a system of uncritically accepted beliefs – so that learners become more inclusive,

open, emotionally capable of change, and reflective and thus able to create beliefs and opinions that are more real and justified. The emphasis is on change in the individual – the change of his worldview, behaviour, epistemology and, ontology (cf. Hoggan, 2016) – which is based on the cognition and rationality of the individual or on the capacity for critical reflection, without which there can be no transformative learning (cf. Fleming et al., 2019). The second approach emerges from Carl Gustav Jung’s analytical depth psychology and from organizational transformation theory, where transformation refers to a fundamental change in an individual’s personality that leads to wholeness of Self. It is transpersonal, as it promotes the connection between the individual’s Self and the rest of living and non-living nature. This theory of transformative learning extends beyond rationality into the domain of emotions, symbols, and imagination. The third approach emerges from the works of Paulo Freire (2005) and focuses on social changes at the macro level. Here, transformative learning takes place as conscientization (*conscientização*), a process in which learners develop an awareness of the economic, technological, political, and cultural structures in society that contribute to inequality and oppression; it is essential that learners reflect on the world and thus change it, brings in liberation on both a personal and a social level. By combining action and reflection, conscientization therefore entails “praxis.” It is also crucial that this type of education be built on vision, hope, and utopia, on thoughts of a possible better world, and not limit itself to criticizing various forms of oppression. That is how this approach circumvents the neoliberal fatalistic agenda that denies the possibilities of a different world (Ireland, 2018). Freire-inspired environmental and sustainable education is evolving today in the ecopedagogy movement, especially in Latin America. Such education seeks to change existing human, social, and environmental relationships, while promoting collective eco-literacy and planetary citizenship in opposition to neoliberal globalization and imperialism (Gadotti, 2008, 2011; Kahn, 2010; Misiaszek, 2012, 2016). It is also evolving through environmentally oriented social movements around the world that strive for social and environmental change as well as environmental justice through collective action and the generating of new knowledge (e.g., Burt, 2019; Clover et al., 2013; Kahn, 2010; Ollis, 2020; Walters & von Kotze, 2019).

Research on sustainable development and transformative learning also opens up a fourth approach: transformative sustainability education. This approach relies on a relational understanding of sustainable development – highlighting the way of living and knowing in which we are all interrelated and interconnected – and on questioning the fundamental ontological, epistemological, and cosmological roots of our societies (Burns, 2018; Lange, 2018, 2019).

This thematic issue of *Studies in Adult Education and Learning* comprises of six thematic articles, whose authors reflect on the challenges of sustainable development, environmental and sustainability education, environmental movements, transformations, and examine the role of adult education in these areas from various theoretical perspectives and by applying diverse methodological approaches.

In *Educating During the Great Transformation: Relationality and Transformative Sustainability Education*, Elizabeth A. Lange, Joy Kcenia Polanco O’Neil, and Katie E. Ross discuss how individuals and societies steeped within the Separation Paradigm – based on the industrial (technological) values of Western Eurocentric culture – are unwittingly destructive because they do not perceive the relational nature of our universe. The authors show that current educational processes, including sustainability education, continue to reproduce the Separation Paradigm. In contrast, they argue in favour of the Relationality Paradigm, relational ways of knowing and being, that require the transformation of Western ideas about the universe, ways of being, ethical principles and epistemology. Finally, they explore the implications that a possible shift in worldview will have for educators and educational processes, especially in transformative sustainability education.

Shirley Walters and Astrid von Kotze’s article, *Making a Case for Ecofeminist Popular Education in Times of Covid-19*, also discusses the necessity of a radical world transformation. Within the theoretical framework of ecofeminism, which examines questions of patriarchy, capitalism, and environmental degradation, the authors conduct a critical analysis of a women’s health course in the South African Republic, which serves as a case study of popular education in the time of Covid-19. They discuss how the curriculum should be changed so that the knowledge acquired during the course would serve the participants in a real and tangible way, leading to transformative change. By identifying the principles of ecofeminism that are significant for educators, the authors conclude that the elements that directly affect the lives of the participants (e.g., food security, water) are the ones that can challenge the dominant perception of nature as a “thing” and establish a new perception of nature as a complex and interrelated ecosystem.

In *Museums, Socio-Ecological Thinking, and Activist Pedagogies of Imagination*, Lauren Spring and Darlene Clover examine the role of museums in the current environmental crisis, as well as other important institutions that are often overlooked in literature concerning this pressing global issue. These institutions can address the question of environmental justice and environmental adult education and lifelong learning. On the one hand, the authors show how museums have dealt with the practice of “monocultural” (non-sustainable) thinking, which preserves the patriarchal capitalist neoliberal structure and the human/non-human binary division of power, dominance, and control. On the other hand, they highlight an increasing number of museums are now changing their approach. In analysing examples from Canada, the authors illustrate how by intentionally addressing environmental questions, museums create “oppositional views”, which function as pedagogical sites of resistance and work towards achieving social and environmental change.

Siniša Kušić and Renata Hasel’s article on *Adult Education Teachers’ Competencies for the Implementation of Sustainable Development* centres on an empirical study conducted with a sample of teachers working in adult education institutions in Croatia. The study examines whether the teachers possess the necessary competencies to implement sustainable development education. The authors find that while the teachers have a positive

attitude to sustainable development, their knowledge of the concepts of sustainable development is poor and they only partially possess the competencies required to implement it in adult education.

In *From Colonial Learning to Education for Sustainable Development: A Review of Selected Educational Concepts Concerning Global Interdependence* Tadej Košmerl analyses some of the core concepts employed by intergovernmental organisations (primarily UNESCO and OECD) concerning education, such as global education, global learning, global citizenship education, development education and education for sustainable development. Košmerl finds that on the one hand, such concepts lead to a lack of terminological and conceptual clarity, while on the other, challenges posed by environmental issues and sustainable development have been at the forefront during the last decade, and organisations that use and develop these concepts are now placing them within the context of sustainable development goals. The author points out that the goals do not represent a radical alternative to the systems that have led to our current environmental crisis but are an attempt to adapt these systems in a way that would enable (or even accelerate) further economic development.

Nevenka Bogataj's article, *Education for Sustainable Development Enhances Public Interest in Adult Education*, discusses the need to incorporate environmental topics into adult education in Slovenia. Education for sustainable development needs to become part of a more comprehensive system and one of the country's strategic priorities. Bogataj analyses three aspects of adult education for sustainable development – systemic support, research bases, and education on offer – and finds that it contains the potential for re-conceptualising adult education not as based on an exclusive and deficit-based paradigm, but as an inclusive, potential-based and asset-based paradigm.

In addition to the thematic papers, this issue also features two open papers, a report, two reviews and two *in memoriams*.

The first open paper is Urška Gačnik and Jernej Kovač's *A Study of Opinions on Culture and Arts Education for the Elderly*. The article is based on a sample of elderly residents in retirement homes in Maribor, Slovenia. The authors find that most elderly people are aware of the importance culture and arts education has, and that men and people with a higher level of education assign more importance to this type of learning. The second open paper is Marija Rok's *Workplace Learning in the Context of Higher Education Internships: The Case of Tourism*. It specifically deals with higher education in the field of tourism in Slovenia; based on an analysis of the existing systems for practical training in this area, Rok develops a new model for practical training in tourism by identifying the main quality indicators of such a system.

Andraž Fink's report on *The Usefulness of the Teacher's Climate Guide Website for the Self-Education of Adult Educators and for Planning Adult Education on Environmental Issues* finds that the website is a valuable resource for developing various forms of adult education connected with understanding environmental issues. Next, Tadej Košmerl

reviews *Environmental and Animal Abuse Denial: Averting Our Gaze* and Dušana Findeisen reviews *Starost II: Biti v svetu (Old Age II: Being in the World)*. The issue closes with Sonja Kump's and Zoran Jelenc's *In memoriam* of Sabina Jelenc Krašovec – an editor of *Studies in Adult Education and Learning*, a professor at the Department of Educational Sciences, a researcher in the field of adult education, and our beloved colleague, whose memory we will keep in our hearts forever.

Borut Mikulec

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